



TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 2. SAN FRANCISCO, FRIDAY, MARCH 20, 1857. NUMBER 2.

Poetry.

FOR THE WESTERN STANDARD.
HYMN
BY C. W. WARDL.

O! fear not, brother, years of peace,
Of joys celestial thine shall be;
Thy glorious trials then will cease,
And thou shalt rest contentedly.
O! care not, brother, let thy day
Of fierce contentions struggle come;
'Twill serve to hasten thee away,
To Zion's consecrated home.
Hope—hope on, brother, happier times
Await but now thine own command;
In Zion's pure and peaceful climes—
In Ephraim's fair and goodly land.
Oh! weep not, sister, dry thy tears!
Thy Saviour bids them cease to flow;
Forego thy griefs—forget thy fears,
And hope for brighter days to know.
Cheer, cheer thee, sister, heavenly joy
Shall fill thy soul—shall swell thy heart;
Thy peace shall be without alloy;
This is indeed the better part.
See! see! my brother, see! it breaks!
The dawn of earth's Sabbath day:
Its genial light prophetic speaks,
"Thy toils will soon have passed away."
Look! look thou! sister, see! the Sun
Of Zion's glory shines for thee:
Hark! hear his voice—the Holy One,
"Come, all ye faithful, reign with me."

LETTERS

BY ORSON SPENCER, A. B.

IN REPLY TO THE

REV. WM. CROWLEY, A. M.

LETTER XII.

MISCELLANEOUS REMARKS ON RESTITUTION.

BAPTISM for the dead, however, only takes away the disabilities under which they labor; unless this is done for them they cannot be redeemed, however penitent they may become.—The blood of Christ took away the disabilities of all the human family, so that all mankind can now be saved through faith and obedience. But no man is saved by the blood of Christ, without faith and obedience; and if they count His blood an unholy thing, and sin against the Holy Ghost, there is no more sacrifice for sin, neither is there forgiveness for such in "this world, nor in the world to come." No person will be led by the Spirit to be baptized for any such description of persons; no person that is the friend of Christ will ever lend a helping hand towards redeeming such obdurate spirits. Many words must pass away before they can be fit subjects for the visitation of God's mercy. But there are those who will prove their lineage to be descended from those who slew the prophets, and "fill up the measure of their fathers," and some will even shed innocent blood—for whom there is no resurrection, only to be plunged into a lake of fire, and write under the gnawings of the worm that never dies.—Among those in former ages who were of the lineage of the murderers of prophets, priests and high-minded divines are distinctly noticed by Jesus Christ, and their pedigree fully exposed; and, sir, if you will allow me any credit for veracity, and attach any weight to the most palpable and irrefutable proof, you may as readily know that preachers of modern christianity have occupied a conspicuous part in the tragic scenes of Missouri and Illinois. I will admit that many distinguished divines do eloquently extol the ancient prophets—speak in glowing diction of the faith of Daniel, Abraham, and Sampson, and of illustrious miracles, and beautifully portray the crucifixion, agony, and triumph of Jesus. But, alas! with the next breath, and while soaring aloft with the ardent sympathies of their hearers, they prove their pedigree to be that of the self-same murderers of the very prophets they affect to eulogize.—Electrified and warmed up in the pseudo atmosphere of Calvary, and the story of redeeming love for a cloak of malice, their words, though smoother than oil, are sharper than drawn swords. The innocent Saints feel their piercing thrusts from pulpits that bear the cognomen of St. Peter, and St. Paul, and St. Jude.
Lewd men of the beer sort catch the Lethargic fire, and throughout the nation the righteous poor feel the Upan blast that springs from the sacred desk. Thousands are thrown out of

employment—write, and every species of oppression are poured out like a storm of hail upon them. Property is sacrificed—the Saints flee homeless and shelterless, to seek an asylum in the wilds of the everlasting hills.
Again, I will invite your attention to the union of the fathers and the children, and a faint outline of the innumerable kingdoms that are to rise up in the boundless dominions of the supreme King. No king on earth or in heaven is so omnipotent or omnipresent as not to need subordinate ruling agencies, in order to control innumerable subjects. Hence the Lord God of all the earth has a host of holy angels that communicate his will, and minister his pleasure among the hosts of heaven and the inhabitants of the earth. From the highest heaven, even his own peculiar dwelling-place, to the lowest heaven and from thence to the earth, this order of delegated authorities is maintained. His dominions extend through all space, and the number of his constantly increasing subjects cannot be computed.

How, then, are these innumerable kingdoms governed? Every organization has its own president or ruler, from the orbit of countless millions to the smallest division that convenience may require—from the ruler of many cities to the ruler of the smallest ward of a city. A man's gift maketh room for him, and bringeth him into the presence of great men. Now, the strongest tie of government, of union, strength, and happiness in any confederation whatever, either in heaven or on earth, is that which springs from parentage, or the paternal tie. The first lesson of address which God teaches his subjects is to call him father—our Father, &c. The father feels the strongest of all attachments to his children; for them he toils and provides, and to them he gives the fruit of his labors, and the wisdom and knowledge that flows from his lips. Every father is expected to look after his own progeny. If it were not that the hearts of the fathers were turned to the children, in the last days, the earth would be smitten with such a sore and heavy curse that no flesh would be saved; but for the elect's sake, and for the sake of the fathers who have obtained promises concerning their posterity in the last days, the earth will be preserved as an inheritance for righteous men. From the dust of mother earth has arisen a sufficient number of righteous men to secure the endless perpetuity of its existence among the worlds that God has made. Glory and honor be to God for this unspeakable favor! Some worlds have passed away and are not, doubtless because they abode not in the law given them.

According to promise, God has sent Elijah just in the dawn of the great and notable day of sweeping the wicked with the besom of his wrath, to turn the hearts of the children to the fathers. The children are told of kindred ties between them and such as once held the true priesthood, and wrought righteousness on the earth, and of their consequent heirship to thrones and dominions through faith. Through the gift of the Spirit they respond to the same, as good tidings of great joy. The Spirit of God works in them mightily, that they may come to the knowledge of their ancestors, that were once in honorable remembrance before God for their faith and priesthood. By revelation, and by records and traditions, and by the spirit of adoption, they will learn their relationship to the heavens; and the vacant links of lineage between them and their forefathers in the priesthood, will be sought after on earth, and under the earth, and in the heavens, in the set times of restitution; for God will gather together in one in Christ, all things in heaven and upon the earth and under it, in the dispensation of the fulness of times.

The different federative unions of the whole family of heaven and earth, when organized according to the law of adoption, have their own respective patriarch or president to represent them in the grand council of the just, Jesus Christ being head over all things to the Church, in all ages, worlds without end. Every dispensation under Him has its own presidency and grand council, from whence emanate all the laws that spring from the Apostle and High Priest of our profession in the heavens.
By the federative laws of adoption, a representation may be had in the grand council of each dispensation, with more practical facility and order than otherwise. Jesus is an advocate for the whole human family before the Father; and every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

A mediatorial and intercessorial work pervades the priesthood, according to the measure of the grace bestowed. The union of families, not according to the capricious or changeable institutions of men, but according to the laws of heaven, upon the basis of virtuous affection, and upon the confidence of permanent security

in righteousness, will form a solid phalanx against the intrusion of discord and the spirit of alienation from God. The righteous will be bound together, by ties of adoption and kindred, in the "bundle of eternal life." This united confederation of strength and affection will be peculiarly needed, in order to endure the shock which society must receive both in heaven and upon earth, and under the earth, in the last dispensation; for every tree that the Eternal Father hath not planted shall be hewn down, and the institutions of men shall come to nought. Every man's hand shall be against his fellow; and while distrust and discord shall insinuate their baneful influence into the secret chambers of the most familiar acquaintance, the Saints shall have peace like a river, and their union and joy shall abound. Then the nations that have sneered at prophets will be filled with disquietude and fear! Violence and rapine will stalk abroad with a bold front! Innocence, and integrity, and virtue, will hide in confusion, or be utterly banished! But the Church—the pillar and ground of the truth—will be quiet and undisturbed! Virtue and innocence, truth and wisdom, will abound within her gates! She will come up from her tribulations like sheep from the washing—fair as the moon, clear as the sun, and terrible as an army with banners!

To be Continued.
Correspondence.

WEBER CREEK, NEAR PLACERVILLE, }
March 9th, 1857. }

DEAR BROTHER CANNON:—
The enclosed slip, giving an account of a course of lectures given in Placerville against Mormonism by the apostate Hyde, I have cut from the Mountain Democrat of the 17th inst.; and as the Editor has made free use of my name in connection therewith, I will give you an account of the "filth" which he has flowed so "freely and offensively" from his mouth, for the amusement of your readers, if you think it will not sully the pure pages of the Standard by an insertion.

I visited Placerville to transact some business on the 28th ult., and seeing a placard headed "Mormonism Exposed," announcing that "John Hyde, Jun., late Mormon Elder, and for three years a resident of Salt Lake City" would that evening deliver a lecture in Coloma street church, "subject Mormon Morals!" I remained there all night to attend it. He had commenced before I got there, so that I did not hear the beginning in which, I was afterwards told, he gave a statement of the causes which induced him first to embrace and afterwards to abandon Mormonism. I found him showing the audience that the world was not indebted to Mormonism for any new principles. That they believed in the plenary inspiration of the Scriptures, same as did Christians of all denominations, and with them also in the true and living God, and in the divinity of Jesus Christ, in the necessity of repentance and baptism for the remission of sins; but Alex. Campbell had preached that for twenty years before Joseph Smith had dreamt of organizing a church; they also believed in Apostolic succession, but the Catholics had always taught that, and these doctrines were only preached by the elders to throw dust in the eyes of the people, and it was to Utah and the things that are peculiarly Mormon we must look, such as the Book of Mormon, their spiritual wife doctrine or polygamy, their sealing ordinances or marriage for time and eternity—their gathering, baptism for the dead, etc., none of which doctrines, however, did he attempt to prove as unscriptural, except that of polygamy, against which he referred to the first marriage, stating that Adam had only one wife, and explained what it meant in Greek, and quoting a verse which I understood him to say was in Malachi "why hast thou dwelt treacherously with the wife of thy youth, etc."

After he had finished, and whilst the collection was being made, I stepped up to the pulpit and asked Mr. Hyde if he would allow me to make some remarks on the opposite side of the question, after he would be through on Monday evening, (March 2d) as he had given out he would on that evening give another lecture "subject Brigham Young." He gave a reluctant assent and then qualified it by saying, if he did not take up too much time himself.—I asked him if he would announce it to the audience, which he declined. I then asked him if he would allow me to do so; to which he agreed, and I did it.

Previous to the lecture on Monday evening, the Rev. Mr. Frear stated, it appeared many had come expecting somewhat of a discussion, and he would propose that after Mr. Hyde had done speaking, the collection be taken up, and then ten minutes be allowed and ten minutes afterwards to answer. Mr. Hyde then took his

audience on an imaginary trip across the mountains and plains to Salt Lake City to spend an evening with Brigham Young, and with whom an imaginary conversation was carried on, and such questions asked and such answers given as suited the purpose of the speaker, who would sometimes quote from Brigham's sermons and often would declare, "this I heard Brigham say myself."

At the conclusion of each lecture he said he had a mission to perform, that he had parents and other relatives who were Mormons, who, when they heard his testimony would not go to Salt Lake. He is going to publish a book when he gets to New York, to show Mormonism as it is—going to Washington to suggest measures to Congress for putting it down, and after the Wednesday night's lecture (which I did not attend) I was told Mr. Frear said, when they were taking up the collection, that Mr. Hyde wanted to get to New York in time to stop the English emigration from going to Salt Lake Valley.

When I ascended the pulpit to speak, the Rev. Mr. Frear told me that ten minutes would be allowed me. I told him that I could not say what I wanted in that time, and that if I could not be allowed longer I would rather defer it and take an evening on purpose, if he would allow me the use of the church. He told me the Trustees would not consent to that; but desiring to make the best use of the present moment I arose, and was introduced to the audience. I told them I had yet to learn that Mormonism professed to introduce any new principles, that it was eternal, immutable truth, and claimed to be nothing more or less than the ancient gospel restored, and that it was either what it claimed to be or it was the most stupendous delusion which had ever been visited upon the world; and of its truth or falsity they could every one satisfy themselves by honestly yielding obedience to its requirements. I gave them a short sketch of my own experience and connection therewith, and how I had come to a knowledge of its truth; stated Mr. Hyde said those principles which were preached by the elders were only to throw dust in the eyes of the people, we must go to what was peculiarly Mormon, to the Book of Mormon, but he had not proved that that Book was not what it professed to be—a divinely inspired Book equally so with the Bible. We must go to their polygamy, but he had not produced their scriptural or rational argument to prove polygamy as practiced by the ancient Patriarchs, and as restored to, and practiced by the Mormons, was not a pure and a true doctrine. Had brought forward instances of the alleged mis-conduct of individuals (Abraham, Rachel, etc.), which did not at all affect the truth of principles, and of which they were entirely independent; neither had he shown us that a better state of things existed in what is called the Christian and civilized world than existed in Utah. He had asked, why, if it be lawful for one man to have many wives, is it not lawful, upon the same principle, for one woman to have many husbands? I would answer him that question, by saying, because from well known physical laws it would engender disease instead of children, as was abundantly verified by practical experience in the world. I would give them a few facts as proof that had come within my own knowledge.

There are some things says Mr. Hyde that it will hardly do to mention, but nevertheless they exist, and as such it is proper to mention them. I then commenced the following narrative: I left San Francisco for Australia in the spring of 1853, in the bark Galatea. There were three hundred passengers on board composed of individuals from various countries and climes, of various creeds and churches, also amongst them some professed Infidels, Atheists and Deists. They were about a fair specimen of such material as compose the world, neither better nor worse. Their common conversation was about their connection with women. We made a stay of eight days at the Sandwich Islands, and to judge from their conversation, they were not only like the sailor who is said to have a different wife in every different port, but a many of them seemed to have a different wife every different night; and soon after we left there, as a natural result of such practices, seventy-five of them were on the doctor's list, undergoing medical treatment for a foul disease engendered thereby. Here the Rev. Mr. Frear and Mr. Hyde stopped me, and said I could not be allowed to make use of such language as that. I wanted to put it to vote of the congregation if I should be allowed to proceed, but Mr. Frear said, "there can be no vote taken on this question," and one or two persons cried out him out. Had I been telling the same things about the "beastly Polygamic Mormons" it would have been received with thundering plaudits, as were Mr. Hyde's narratives, but as the truth was coming too near home it was "filthy and offensive." I told

the audience I was not permitted to go on as I desired—and that if they wished to know the principles of Mormonism I should be happy to lay them before them as long as I remained in the neighborhood, if they would furnish me a place to preach in. And I remarked Mr. Hyde had laid before them a paradox. He said the Mormons sent out the biggest rascals they had on missions to preach the gospel, confer the gift of the Holy Ghost by the imposition of hands and to gather them to Salt Lake; but he had not told us why he was sent on a mission; why he had left a wife and child to the tender mercies of such a wicked people; why he had, no later than last August and September at San Francisco, repeatedly testified publicly that he knew Mormonism to be true and of God; had preached in favor of polygamy and testified that the morals in Utah were pure compared with those of the world, and that he had witnessed more licentiousness in San Francisco in one night than he had done in Utah in all the years he had lived there.

But enough of Mr. Hyde. I had a pleasant and refreshing visit from Elders Stuart and Shearman, who arrived here on the 6th ult., and left on the 12th. They preached twice at Smith's Flat, three miles north, and once at Fort Quinn, two miles south of here; at the former place to a large and attentive audience, at the latter to a small but equally attentive one. They are faithful men of God, and I received both light and knowledge from their preaching and conversation.

Expecting to be with you at the coming Conference, I remain your brother in the covenant,
WM. COOKE.

MUSICAL ANIMALS.—The fabled feasts of Orpheus are not, perhaps, so wondrous as they at first appear. Certain notes, for example, sounded on a flute or other wind instrument, will cause a dog to set up a lamentable howl, evidently from the pain it produces, either in the ear itself, or the nerves connected with it. The war-horse seems to derive new life and vigor from the sound of the drum and trumpet; and at the circus two horses will not pace regularly without music. Outrageous bulls have likewise in several instances been calmed into gentleness by music. Of this singular feeling in oxen, Mr. Southey gives an instance in his letters from Spain. The carts of Corunna make so loud and disagreeable a creaking with their wheels, from the want of oil, that the Government once issued an order to have them greased; but it was speedily revoked on petition of the carters, who stated that the oxen liked the sound, and would not draw without its music. Even fish, upon good authority, independent of the amphion and the dolphin and of the old harper, who, as the ballad has it, "harped a fish out of the salt water,"—are said to have shown signs of being affected by music; and seals crowded to hear a violin, as we are told by Mr. Laing, in his voyage to Spitzbergen. Scoresby, junior, also tells that music, particularly a person whistling, draws them to the surface and induces them to stretch their necks to the utmost extent, so as to prove a snare by bringing them within reach of the shooter.—"Gaudet carmine phocæ," says Valerius Flaccus; which Sir Walter Scott translates: "Rude Helicar's seals through surges dark, Will long pursue the minstrel's bark."

OCCUPATIONS OF FRENCH WOMEN.—Did you ever see a lady play on the fiddle, reader?—There is certainly no impropriety in the employment. St. Cecilia doubtless had a favorite Stradivarius; yet there does seem to be something indecent, bizarre, fantastic, out of place, in fair hands to take up the fiddle and the bow. But if a feminine violinist be a novelty, what would you say to a lady carpenter? Here, in Paris, are some hundreds of them hammering, sawing, chopping away, with tremendous vigor and celerity. These eyes have seen the granddam of eighty polishing off a plank with a plane to a nicety. They have seen a trim little damsel of seventeen, with colored handkerchiefs tied coquettishly round her head, busily fixing beams and girders, while a great bearded, bloused man sat majestically by, smoking his pipe, or, if he condescended to interfere in business matters at all, unpacking dolls' houses, or dabbling with a glue-pot!—What labor will not a French woman undertake! They follow the plough, they keep books, they open boarding-schools, they take tickets at Railways, they drag your luggage to the Custom House, they cut your chops and beef-steaks at the butcher's, they dance on the tight-rope and on stilts, they buy old clothes, they keep shooting galleries, they enter the lion's den, they measure you for your boots, they shave you.

To-morrow is the day on which idle men work and fools reform.

JUDGE DRUMMOND'S ANTI-POLYGAMY CHARGE.—An article has for some months been going the rounds of the papers, both in California and the Atlantic States, purporting to be the "charge" given by Judge Drummond, to the Grand Jury of the First Judicial District of Utah, which includes within its limits Carson Valley. The "charge" purports to have been given at Genoa, in that Valley, and takes the strongest ground against the "peculiar institution" of Utah—polygamy. It urges upon the Grand Jury the enforcement of the Section of the U. S. Revised Statutes against that practice, and calls upon that body to exercise the strictest scrutiny with regard to its existence within their jurisdiction. The "charge" has been highly spoken of by the press everywhere, as well conceived and manly, and as giving evidence of a determination on the part of the U. S. officials at least, to do their duty, without fear.

We are informed, however, by a gentleman who was in the town of Genoa, at the time this remarkable charge was said to have been made, that the whole thing is a sheer fabrication, and that Judge Drummond in his "charge" never made the most distant allusion to the subject of polygamy! neither would he have dared to have done so! Some three or four of the Jurors themselves were then, and are now living in the open practice of polygamy. Our informant, who has no exalted opinion of Judge D., goes so far as to give an opinion that the charge was in all probability written out and sent to the New York Tribune (where we believe it first appeared) for effect at home, but that quite a different charge was given to the Grand Jury at their sitting.—Grass Valley Telegraph.

BENEFITS OF BENEVOLENCE.—Where God is forgotten it is pitiful to see how riches harden the heart of him who gains them. Sometimes the man who was liberal while he was poor, becomes niggardly as he becomes wealthy. The tendency of gain is to nourish selfishness, if the hand that bestows it is overlooked; and the thirst for selfishness can never be slaked. The reservoir of the covetous never overflows. Recognizing no obligation, he yields to no claim. A man of this sort once said: "others never give to me, why should I give to others?" Infatuated man! is there none that ever gives to thee? What hast thou not received? Has God given thee nothing? Who gave thee reason, life, success? Who prospered thy plans? Who gave thee power to get wealth? Who has kept thy dwelling safe? Who has warned off from thee a thousand calamities which have overtaken thy fellows? And art thou then indebted to none—has none a right to thy bounty? Wilt thou rob God? Shall he have no share of what is His own?

LORD PALMERSTON IN RUSSIA.—In Russia, Lord Palmerston is the terrible monster whose name frightens alike women and cab-horses.—"Lord Palmerston," says the St. Petersburg correspondent of the London Morning Post, "will be surprised to learn that the isvotchiks (the drosky drivers, corresponding to our cabbies,) hide their horses by shouting his name—and when the animals are very refractory, subdue them by threatening that the noble Lord is coming immediately. On relating this curious fact, I was told by persons fresh from the interior, that the same is now the case all over Russia, from St. Petersburg to the Don Cossacks, and from Lake Ladoga to the Caspian Sea."

POWER OF OIL TO STILL ANGRY WAVES.—To test this alleged property in oil, a Commission of the Royal Institute of France, in 1844, experimented upon a portion of the North Sea, when several gallons of oil were poured upon the restless waves without the effect of diminishing their motion, and the Commission reported the alleged effect a popular error. On the other hand, it is said, Professor Horsford, by emptying a vial of oil upon the sea in a stiff breeze, stilled the surface; and Commodore Wilkes, in a violent storm off the Cape of Good Hope, witnessed the same effects from oil leaking out of a whaleship.

HAIR POWDER.—The consumption of hair powder by the soldiers of George II. was something enormous. It was calculated that, inasmuch as the military force of England and the colonies was, including cavalry, infantry, militia and fencibles, two hundred and fifty thousand, and each man used a pound of flour per week, the quantity consumed in this way was six thousand five hundred tons per annum, capable of sustaining fifty thousand persons on bread, and producing three millions fifty-nine thousand three hundred and fifty-three quarters of loaves.

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FRIDAY, MARCH 20.

To the Saints.

As the time for holding the Annual Conference of the Church is approaching, we wish in this number of the STANDARD to call the attention of the Elders and Saints scattered throughout the country to the proceedings of the last semi-annual Conference. At that Conference the situation of the field was taken into consideration, and it was deemed wisdom to take an official action relative to the individuals—officers and members—who were scattered throughout California, and who were not organized in any branch. We wished to know the standing and feelings of all who professed to be numbered among the Saints, that a distinction might be made between those who were diligently striving to live their religion and abide by its precepts and those who were Mormons in name but destitute of every other characteristic by which they should be known. The following is an extract from the minutes, containing the preamble and resolution expressive of the feelings of the Conference on the subject:

Whereas, There are many Seventies, High Priests, Elders and other officers, as well as private members, of the Church of Jesus Christ of Latter Day Saints residing within the jurisdiction of this Conference, viz: Upper California, Oregon and Washington Territories, some of whom are living in open violation of the laws of God, and thus bringing disgrace upon the Church, and

Whereas, The propriety of the Church requires that a line of demarcation should be drawn between those who are and those who are not Saints, and that this Conference may know of the whereabouts and standing of every member within its limits, therefore,

Resolved, That all officers and members of this Church now residing within the jurisdiction of this Conference, and who are not recognized as members of any particular branch, are requested to report themselves without delay to the President of this Conference, or they can not be recognized as members of the Church.

As a people, we have already suffered too much from the conduct of individuals, who though professing to be Latter-Day Saints have not the slightest claim to the title, to submit any longer to have them recognized as one with us. We wish all such individuals to distinctly understand that the time has arrived when those who will not conform to the requirements and precepts of the gospel of Jesus Christ, can not be numbered with the people of God, but will be severed from them. It may not be so practicable in California to carry this out to as full an extent as could be wished; but we feel determined to do all that can be done in this matter. There are numbers of honest-hearted individuals, who, from the knowledge they have of the principles of "Mormonism," are convinced that they are true and eminently scriptural; but the conduct of men who are loud in their boasts about "Mormonism" and of being Mormons, causes them to stumble. Not having a full understanding of the principles, they are very apt to be guided in their estimate of their applicability and value by the department of those by whom they are surrounded who may profess to believe in them.

We wish, however, all men to be fully advised on this subject—we wish them to understand that "Mormonism" does not countenance wickedness of any kind, and that however loud a man may profess about being a Mormon and believing in "Mormonism," unless he endeavors to live holy and pure and to set a good example unto all by whom he is surrounded, that he is not one with the Church of Jesus Christ of Latter-Day Saints. A man that practices wickedness can not have the presence of the Spirit of the Lord, and though an official action may not have been taken in his case, yet he has virtually cut himself off from all participation in the blessings of his religion, has ceased to bring forth good fruit, and becomes a withered and dried branch only fit for the burning. The spirit of reformation which is being poured out upon the people of God at the present time, will scarcely be felt by an individual who is spiritually dead. But if an individual has not cut himself off by his actions from all participation in the life-giving stream, which flows from the roots or fountain and extends itself to the smallest and most distant branches, he will feel it burning within him, prompting him to reform and to live nearer to the Lord. Though he should be separated by thousands of miles from the body, and isolated from the individual members, yet it will fill him, and he will be one with his brethren in all things.

We trust that all who have any desire to do right and to be numbered in the Church, will see the necessity of complying with the action of the Conference published above, and report themselves personally or by letter at or previous to the time of holding the Conference.

Brethren, be assured that the Spirit of the Lord will not always strive with you, but if you will harden your hearts and turn a deaf ear to its entreaties, it will be withdrawn from you. He is calling upon His people by the voice of His Spirit and by His servants to awake to righteousness, and to engage with renewed diligence in keeping His commandments, and in preparing themselves to abide a celestial law. Remember that "strait is the gate, and narrow the way, that leadeth unto the exaltation and continuation of the lives, and few there be that find it;" and that because men will not receive Jesus in the world, neither do they know him. It is for us to labor while it is yet day, and improve every moment of the time allotted to us in this earthly probation in preparing ourselves to receive and know him, and also for a restoration to the presence of God, our Heavenly Father. If we do not abide a celestial law, (and how little we comprehend of its requirements,) we can in nowise inherit a celestial glory; but will have to be content with a glory corresponding to the law which we observe.

The Kingdom, And What Was Needed.

How plainly the hand of the Lord has been manifested in the development of circumstances favorable for the establishment and universal spread of His kingdom in the last days! The united testimony of the prophets inform us, that the work should spread rapidly and achieve universal mastery in a comparatively brief space of time. For the accomplishment of this, therefore, it was necessary that the Lord in His providence should so overrule the affairs and circumstances of the human family, as to afford peculiar facilities to His servants in their operations. That he has done so, and that the situation of the inhabitants of the earth is more peculiarly favorable at the present time than it ever has been in any previous age, all who will give the subject the slightest consideration must readily admit. The kingdom to be established was to be universal and stand for ever—its principles were to be "preached in all the world," and proclaimed to "every nation, and kindred, and tongue, and people," and those who obeyed them were to be gathered together from all lands, tongues and people of the earth. To do this effectively and speedily, means of an unusual nature had to be provided. It was necessary that the principles, laws and ordinances of this kingdom, with the authority to promulgate and administer them should be revealed. But this was not all. A suitable country, having a free and tolerant government, where this kingdom might be established without trespassing on the rights of others or conflicting with the laws and regulations in vogue, had to be found. Facilities had to be provided for the speedy transportation from place to place of those holding this authority—for the rapid transmission and circulation of knowledge and information in regard to this work—and for the gathering together of those who were willing to obey and conform to its ordinances and laws.

In the abundance of all these requisites this age is unsurpassed. The suitable country has been found, and settled by a branch of the Anglo-Saxon race—the race and language of all others best calculated to be the agents and medium through which such a work should be commenced and performed. A combination of peculiar circumstances, in which the hand of Divinity is plainly visible, has placed them in the van of all the nations of the earth. They have been upheld in achieving their independence, and in establishing a free, enlightened and liberal form of government, under the protectingegis of which every man could worship God according to the dictates of his own conscience. Having the establishment of His kingdom in view the Lord inspired the revolutionary fathers to frame a Constitution that would offer no obstruction to its full and complete accomplishment. America was the chosen land—plainly designated by the word of the Lord through the prophets—the American nation the chosen people, and the nineteenth century the proper age. The American nation were a people composed of the suitable material, collected in the providence of the Almighty from the different nations of the earth, and brought through circumstances well adapted in every particular to fit them for the destiny in store for them. Possessing territory, liberal laws and institutions, and independence, energy and go-aheadiveness unequalled by any other nation, it is sufficiently evident that they were eminently qualified to be the instruments of accomplishing such a work as was needed. They were the nation to whom the high honor was assigned, in preference to all others, of being the agents in the hands of the Supreme of laying the foundation of that kingdom which shall break in pieces and consume all other kingdoms and stand fast for ever.

We shall advert again to this subject in a future number.

GARROTTING.—Two men named Britton and Corbett were arrested on Saturday last for garrotting a man by the name of Donahue. They succeeded in obtaining all the money he had—\$60. This is the first attempt which has been made by the desperadoes on this side of land to introduce the novel system of highway robbery practiced with so much success in New York and London.

The Grand Work for Man to do.

"THERE IS NO LONGER ANYTHING GRAND TO BE DONE" said Napoleon. He was Emperor and dissatisfied—so, at least, reported Decrees to Marmont. Decrees was Minister of Marine, and Napoleon, on the day after the coronation, when he had attained to the summit of earthly glory, to the occupancy of the first throne in the world, said to him: "I have come too late, men are now too clear-sighted; there is no longer anything grand to be done." He wished that he had been born in antique times, when he could have done something grand in duping the world, such, for instance, as Alexander, who after conquering Asia, declared himself to be the son of Jove, and all the world, with few exceptions, believed it. In Napoleon's day he thought men were too clear-sighted to be easily duped; there was nothing grand, therefore, to be done.

Compare the sentiments of this man, after clambering to the pinnacle of earthly greatness, with those of Jesus. He who was the Creator of all things, the holder of all power, and who sat enthroned in all the majesty of a God in the heavens, could find something grand to be done in descending to the earth and taking upon him the form of a servant. With him there was always something grand to be done, so long as the will of the Father was unperformed. His highest and only ambition was, "to do the will of him that sent him, and to do his work." But this was a wise ambition. He aimed at something higher and more imperishable than earthly greatness. The kingdoms of this world and the glory of them, when proffered by the arch-tempter, had no attractions for him. The glory which he had with the Father before the creation of the world, was the glory alone to which he aspired, and that included the earth and the glory of it.

Whether the testimony of Napoleon's Minister of Marine, relative to the sentiment we have quoted, be true or not, it is an indisputable fact, illustrated in numberless instances, that the acquisition of earthly power and grandeur alone, is not satisfactory to their possessors.—There is a void still left which they do not fill—a yearning and longing after something that wealth or the enjoyment of all earthly substances, does not satisfy. Hence, it is a trite remark that there is no such thing as perfect happiness. But were mankind to follow in the steps of Jesus and make the doing of the will of the Father the object of their existence, they would find that pure and unalloyed happiness is attainable here on earth. The void would be filled, and that yearning feeling which always attend the presence of wealth and power, when unaccompanied with the knowledge that they have been obtained upon the right basis and in the proper manner, would be satisfied. A wise and rightly trained ambition will prompt men to take this course. It will cause them to estimate the doing of the will of the Father as a work of such infinite grandeur and paramount importance that it will occupy the whole of their time and attention. They will neither be dissatisfied because there is nothing grand to be done, nor feel to mourn because men are too clear-sighted to be duped; but will rejoice in the knowledge that they are the sons of God and joint-heirs to His glory with Jesus Christ.

Utah Items.

We extract the following items from the *Deseret News* of Jan. 28.

ARRIVAL.

We are informed that Mr. Gerrish, of the firm of Gilbert & Gerrish, arrived on the 19th inst.; also that he left the Missouri on the 13th of Nov., passed at the Platte Bridge, some old mail matter on its way here, and met at Independence Rock Mrs. Feramora Little and Ephraim Hanks on their way East with the mail; they were well and making good progress.

SNOW.

Judge Phelps informs us that the entire fall of snow in this city, up to the 24th inst., has been over eight feet. November, December and most of January have been remarkably stormy, and many grass ranges have snowed under where heretofore but little snow has fallen. Some stock has been starved to death and some roofs crushed by the depth of the snow, a good hint to provide shelter and forage for stock and make stronger roofs. The past few days have been pleasant, and the snow is settling.

The Female Relief Society in the 14th Ward, Mrs. Phebe Woodruff, President, and Mrs. Kezia D. Pratt, Secretary, have made their first quarterly report, from which it appears that up to Dec 25th the receipts amounted to \$165.45 and the disbursements to \$83.06, being mainly composed of bedding, clothing and provisions. This Society, although organized so recently as the 17th of Sept. last, has already been instrumental in affording much aid and comfort to the few needy and destitute in the 14th Ward, and also to several who came in the hand-cart companies.

INFANTICIDE.—Among the horrible occurrences of the past week is the cruel murder of a child of six weeks old by its mother—Eliza Munro. She is a married woman; but the child was illegitimate. The child was killed by chopping its head off with an axe. It is supposed that she was insane.

The War in China.

THE news lately received from China is most important. The foolish insolence of the Chinese officials has at last given Great Britain a pretext for commencing a war, that from present appearances, is likely to be protracted and bloody, and will doubtless result in the acquisition, by that rapacious and insatiable power, of a large portion of Chinese territory. The distracted with internal dissensions, a cruel civil war raging throughout the interior, and wretchedly situated to carry on a war with a skillful, active and powerful nation such as the British, yet the Governor of Canton, Yeh, in his proclamation, says that "these English must be exterminated, so that their fate may be a warning to other nations of the west." The remembrance of their former difficulties and the losses they then sustained at the hands of these "barbarians," no doubt rankles deeply in the breasts of the Chinese, and since the late outbreak they have exhibited the most bitter and deadly hostility to the British.

There are two objects which the English seem determined, now that they have the opportunity, to gain. They are: a ministerial residence in Peking, and freedom of access to the whole of China. When these points are gained—and if we do not mistake, England will not be satisfied until she has obtained them—the barriers that now exist and prevent the unrestricted exercise of commercial, political and religious enterprise will be removed, and there will be nothing to interfere with the onward march of English civilization and progress in China. The privileges and foothold obtained by them during the former war with China, are too limited to suit their present purposes. The access to, and control of a single port can not satisfy their grasping ambition; they must now have freedom of access to the whole of China, and their diplomatists, instead of dwelling as at present at a distance from the seat of Government, must be accorded the privilege of residing in Peking. To obtain these conditions and privileges will be a labor of some magnitude, but England will never rest satisfied until it is accomplished. They may not be obtained by the present war, but a long step will be made towards them, and concession after concession will be demanded, until the exclusiveness which at present is so galling to the pride of England will be removed.

At the last advices it was expected that the United States would also be involved in the war; but we learn from the papers which have just reached us that immediately after the capture of the Barrier Forts by the American forces was completed, Commodore Armstrong returned with his fleet to the anchorage at Whampoa, and the business of repairing the damages caused by the attack was commenced. In a despatch from Yeh to Commodore Armstrong, he says: "Henceforth let the fashion of flag which American ships employ be clearly defined, and inform me what it is beforehand. This will be the verification of the friendly relations between our countries." Unless some other indignity should be offered to the American flag, this will probably be the end of the difficulty so far as the Americans are concerned.

Legislative.

On Saturday, the Governor signed the bill appropriating five thousand dollars of the monies now in the Treasury for the purpose of providing the prisoners within the Penitentiary at Point San Quentin with necessary food and clothing.

In the Senate, on the 16th, a bill for the suppression of barbarous amusements on the Sabbath was engrossed for a third reading.—A motion made to strike out all that portion of the bill referring to circuses, theatres and ten-pin alleys, was lost. The penalty for keeping open places of amusement on the Sabbath was amended from ten to fifty dollars.

In the Assembly, on the 16th, a resolution was adopted for the appointment of a special committee to send for persons and papers, and ascertain the whereabouts of the \$134,000 abstracted from the Treasury by the State Treasurer, with power to imprison for contempt.—The chair appointed a committee of five.

In the Assembly, on the 17th, "An Act providing revenue for the support of the government of this State by a tax on foreign and inland bills of exchange and other matters, was passed.

And on the same day the Senate passed, and the House concurred, a resolution in regard to the deficit in the State Treasury, as follows:

Resolved, That the Attorney General be and is hereby instructed to commence forthwith a suit against Dr. Bates on his official bond, and also any suit as may be most effective for the purpose of recovering the sum of \$134,000 alleged to have been paid over to Rowe and others, or abstracted by him and others.

McGOWAN'S CASE.—VENUE CHANGED.—McGowan's counsel, Messrs. Robinson, Beatty & Bots, moved the Fourth District Court that the venue in this case be changed. The motion was made on the affidavit of the accused, under the provisions of the act passed a few days ago. In accordance with that act, Judge Hager transferred the trial to Napa county, the Seventh District, Judge McKinstry.

We have had fine weather during the past week.

Utah Correspondence.

From our Correspondent:
G. S. L. CITY, Feb. 2, '87.
EDITOR OF THE WESTERN STANDARD.

Dear Brother:—After so much of a hard and snowy winter, unequalled since we settled in these mountains, the past few days of sunny weather almost make us believe spring has commenced; over eight feet of snow has fallen this winter in our city. The snow has been two and three feet deep in our streets during the month of January; northward it has been deeper. In Utah Valley south there has not been so much. The cattle and sheep have been brought from the island, where snow is about three feet deep, and many have been driven into the city from the ranges north. Few have died in comparison to last year.

The abundance of snow in the mountains will be of much benefit the coming year for irrigation, and with such a gradual warm thaw as is going on at present, the land must receive a thorough soaking, which is a cheering prospect to a community whose primary and chief dependence is Agriculture.

The Eastern mail for January made an attempt at crossing the mountains for the East, but only got up the first mountain, where on finding the snow so very deep, it was considered impracticable to proceed further. They returned finding one carrier froze to death in the snow.

Elder Dan Jones has been employed while the weather would permit, in fitting up a craft with which to explore Salt Lake, and the mouths of Bear river and the Jordan, and to find what navigation is practicable on the Lake and its tributaries; he is at present making arrangements to boat fire wood from Stansbury Island to Black Rock, from which point it can easily be drawn into the city. The blacksmiths at the public works finished an anchor weighing 330 lbs. for his boat.

The Bishops of the various wards are making their calculations to finish off the Canal this spring, so that the waters of Big Cottonwood can be used on our farming land and in the city.

The reformation is progressing throughout this city and Territory with great interest.—President Young has given much valuable information during the winter to both Elders and people. The Spirit and power of God has rested upon him, and his whole soul has been filled with mercy, charity and brotherly kindness towards this people, and his heart has been made glad, and his spirit cheered to see the people rise up en masse and manifest a strong determination to live their religion, repent and forsake all their sins, and put away evil of every kind out of the midst of Israel. The people appear to feel the importance of awakening to a realizing sense of their duties, and magnifying their calling in the holy gospel and priesthood. The Tabernacle on the Sabbath has been crowded to overflowing during the winter, and hundreds have to return home who cannot get a chance to either sit or stand in the house. The assembly have been addressed during the winter mostly by the Presidency and Twelve, and the spirit and power of revelation, inspiration, teaching and counsel has rested upon them, and the hearts of thousands who are honest before God have been made glad through their words, while the wicked and ungodly have been made to fear and quake and fearfulness has surprised the hypocrite, because of the plainness of the word of God which has been made manifest in Zion. President Brigham Young has not been able to attend in the tabernacle since he attended the funeral of J. M. Grant, on the 4th December, until last Sunday, the 1st inst., when his appearance in the stand created a deep sensation throughout the vast assembly, who were congregated in the Tabernacle. He addressed the people for about one hour and a half, with the power of God, and his discourse was very instructive and edifying, and the people deeply felt the force of his teachings upon practical religion, honoring God, bringing ourselves in subjection to the law of God, rightly pricing the blessings which he bestows upon us, and the loss man will meet with by committing sin, breaking his covenants and disobeying his heavenly Father. He was followed by Presidents H. C. Kimball and D. H. Wells, who spoke much to the edification of the people, all of which will appear in the *Deseret News*. For several Sabbaths previous, the assembly has been addressed by President Kimball, who has spoken upon several subjects in great plainness, without any regard to any false traditions which the people may have imbibed, and the people have been much instructed and benefited in the plain teachings which they have received this winter. The Twelve have gone forth at the head of the missionaries throughout every ward in this city during the winter, attending ward meetings and meetings with the various quorums of the church in the Reformation; and I have spent one of the most interesting scenes of my life. I have attended a meeting of some kind almost every evening for three months, and the Lord has labored with us, and we think much good has been done.—The fruits of it are manifest among the people, and we are enjoying a healthy atmosphere, and the people seem determined to practice virtue and holiness and to put down vice and iniquity in all its forms.

I wish to give our friend Wm. H. Dodge credit for forwarding me a bottle of Quince

cuttings, and a few black prince Strawberry roots. Not having received any line or note with them, I had no explanation what kind of Quince they were; we have but few Quinces growing as yet in our city, we will graft them into what we have; I have a few which bloomed last season but have not yet developed any fruit. I discover from Wm. H. Prince's catalogue of Strawberry roots, that the Black Prince such as was sent me was classed among the rejected list, and that kind especially pointed out as unproductive, yet I shall take care of them and see what they will produce. I would like very much to obtain some of Hovey's seedlings, as they are counted first class fruit; or any other good kinds. We would also like to obtain some Indigo and Madder seed, from some of our California friends, if it can be obtained, as we would like to make a trial of it in this Territory. We want to get enough Indigo seed for over two acres as a trial. We have some of the Chinese sugar cane seed which will be tried by several persons the ensuing season; and I am requested to say that if any of our friends in San Bernardino or California, who are coming through this spring, will bring cotton seed sufficient to plant five or six acres, they shall be amply rewarded for the same.

Yours Truly,
W. WOODRUFF.

Organization of the Dry Creek Branch.

RUSSIAN RIVER OR DRY CREEK, }
March 8th, 1887. }

DEAR BROTHER CANNON:—Enclosed you will find the proceedings of the meeting of the Latter-Day Saints of Dry Creek, held here yesterday. By perusing them you will find Mrs. Boyle and Carter are doing some good in building up the cause of truth in this part of the country. We have much to contend with, ignorance and prejudice combined, and the most decided unwillingness on the part of the people to investigate the principles of the Latter-Day Saints. Could we succeed in overcoming this last sentiment in the popular mind, success would inevitably attend our efforts, for no honest person, rich or poor, can ever investigate "Mormonism" without being satisfied of its truth. Since Mr. Boyle returned from Yolo he has had several meetings in this neighborhood lately, and is doing much good. Mrs. Boyle and Carter left here this morning for Yolo, and expect to return here before they go to Conference in April.

I close by subscribing myself your friend in the cause of truth,

GEO. W. CHICK.

Minutes of the Organization.

SUNDAY, the 8th of March, 1887, the Latter-Day Saints of Dry Creek, Medocina County, convened pursuant to previous appointment, for the purpose of organizing a Branch of the Church of Jesus Christ of Latter-Day Saints. Elder Henry G. Boyle President, and George W. Chick acted as Clerk.

It was moved and seconded, That the Saints of this place, being twenty in number, be organized into a Branch of the Church of Jesus Christ of Latter-Day Saints, and be known by the name of "The Dry Creek Branch." Carried unanimously.

It was moved and seconded, That Mr. Chas. M. Drown preside over this Branch. Carried.

Moved and seconded, That Mr. Geo. W. Chick act as Clerk for this Branch. Carried.

Moved and seconded, That Mr. Wm. Prows be ordained an Elder in the Church of Jesus Christ of Latter-Day Saints, and act as Teacher for this Branch. Carried.

Elders Boyle and Carter made some remarks and gave considerable instruction to the Saints in regard to their duties, after which they administered the sacrament to the Saints.

GEO. W. CHICK,
Clerk of this Branch.

The Cabinet.

The Washington Union give the following as the rumored Cabinet of Mr. Buchanan: LEWIS CAS, Secretary of State. HOWELL COBB, Secretary of the Treasury. JOHN B. FLOYD, Secretary of War. A. V. BROWN, Secretary of the Interior. J. GLAUNT JONES, Postmaster-General. ISAAC TOUCET, Attorney-General.

FIRE.—On Monday morning, a fire broke out in the *Pacific* newspaper office. The firemen were promptly upon the ground, and the flames were subdued before much damage had been caused. The principal loss was the destruction of the books of the *Pacific* newspaper. The fire is believed to have been the work of an incendiary.

NEWSPAPER SOLD.—The *True Californian* establishment was offered for sale at auction on Monday, and the material and good will purchased by Mr. J. C. Morrison, in behalf of the owners, for \$1,600.

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACENIUM HALL, Stockton street, near Jackson, at 11 A. M. and 7 1/2 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

Correspondence.

For the Western Standard.

CREDIBILITY OF THE BOOK OF MORMON AS COMPARED WITH THAT OF THE BIBLE.

BY C. W. WARDLAW.

[Continued.]

1. We will now proceed to examine Ezekiel, 37: 15-22, which will close our argument upon this subject.

"The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel; his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks wherewith thou hast written shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them to their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

"Bishop Watson in his Biblical Dictionary, in speaking of the forms of ancient books, says, 'The rolls, or volumes, were composed of several sheets, fastened to each other, and rolled upon a stick.' 'Books, when written upon very flexible materials, were as stated above, rolled around a stick; and if they were very long rolled two, from the two extremities.' Now it is undeniable, that the two sticks in Ezekiel's hand represented two writings, or, rather, two volumes of writings; for God commanded him to write upon them. The words written upon these two sticks (of parchment) were significant as to which two branches of Israel they belonged. And,

It is undeniable that the stick of Judah signifies the word of God revealed to Judah, and the children of Israel who had mixed themselves with Judah; and

It is no less certain, that the Bible is that revealed word, as given under both the Mosaic and Christian dispensations: And,

It is equally undeniable, that God has revealed unto Ephraim (Hosea, 8: 12) the great things of His law—that He revealed it from time to time, as occasion required; (Isaiah, 28: 18) giving line upon line, and precept upon precept—which word was to come forth mysteriously out of the ground; (Isaiah, 29: 4) and

It is equally certain, that the stick of Joseph in the hands of Ephraim, signifies the word of God revealed to Ephraim and all the house of Israel his companions; and,

It is undeniable, God himself being witness, that, at the time of the restoration, He will take the sacred writings of Joseph, and join them with the sacred writings of Judah. In one, and they shall be one in His hand, to gather Israel and Judah and establish them in the lands of their fathers—to establish them in the covenant of grace—to plant his tabernacle among them, and that even the heathen shall know, (verse 28), that God does sanctify Israel, when His tabernacle shall be in the midst of them forevermore.

2. These are Bible facts which are incontrovertible, and which no honest mind will seek to evade. And, let me inquire, how do they tally with the teachings of the sectarian clergy? What creed, or platform of faith, contains these precious promises to be fulfilled, and these marvelous doings to be enacted in the latter days? What Christian prays for the restoration of the kingdom to Israel? or prays, "Thy kingdom come;" expecting it to come, or, "Thy will be done on earth, as it is in heaven;" believing that it will be done so? Or, what priest teaches, that when that kingdom does come, its beginning will be almost imperceptibly small; being compared to a stone cut out of the mountain without mortal hands, and increasing until it fills the whole earth? Yet this consummation is to be prayed for and believed. If the Almighty has been so scrupulously exact in the fulfillment of that portion of prophecy which has been fulfilled; are we not justified in believing that the remainder will be also fulfilled? The word tells us, That not one jot or tittle of His word shall fail. Now, there is such a thing as a stone having God's word written upon it; and there is such a thing as a stone having God's word placed within it. The stone in Nebuchadnezzar's dream (Dan. 2: 44, 45), was to smite the kingdoms of the world, and become a great kingdom, filling the whole earth. How is it to do that? We answer, By the rock of God, and by the power of God. Then it is the truth of God which that stone was to contain, and the power of God which was to attend its publication, which were to compass the end predicted. Now we ask in all seriousness, If, when the angel took the book from the scroll of the mountain of Omorah, and gave it to Joseph Smith, that was not the truth cut out of the mountain without human agency, when has that prophecy been fulfilled; or, when, and in what manner, will it be fulfilled? Let the wise answer if they can.

3. That which is the strongest possible argument in favor of the Book of Mormon, as being the subject of these various prophecies, is, that the book contains itself so to be. In 1st Nephi, chapter 8: par. 41, 42, 43, we have as follows:

"And it came to pass that the angel of the Lord spake unto me, saying, behold, with the Lamb of God, after I have revealed the remnant of the house of Israel, and the remnant of whom I speak is the seed of thy father; wherefore, after I have visited them in judgment, and smitten them by the hand of the Gentiles; and after the Gentiles do stumble exceedingly, because of the most plain and precious parts of the gospel of the Lamb, which have been kept back by that abominable church, which is the mother of harlots, with the Lamb; I will be merciful unto the Gentiles in that day, inasmuch that I will bring forth unto them in mine own power, much of my gospel, which shall be plain and precious, with the Lamb; for behold, with the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after thy seed shall be destroyed, and divided in unbelief, and also the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my gospel, with the Lamb, and my rock, and my salvation; and blessed are they who shall seek to bring forth my Zion at that day, for they shall have the

gift and power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; and whose shall publish peace, yes, tidings of great joy, how beautiful upon the mountains shall they be."

"And it came to pass that I beheld the remnant of the seed of my brethren, and also the book of the Lamb of God, [The Bible] which had proceeded forth from the mouth of the Jew, that it came forth from the Gentiles, unto the remnant of the seed of my brethren, and after it had come forth unto them, I beheld other books, [Book of Mormon] which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles, and the remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets and of the twelve apostles of the Lamb are true.

"And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues, and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world, and that all men must come unto him, or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb; and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one: for there is one God and one Shepherd over all the earth; and the time cometh that he shall manifest himself unto all nations, both unto the Jews, and also unto the Gentiles; and after he has manifested himself unto the Jews, and also unto the Gentiles, then he shall manifest himself unto the Gentiles, and also unto the Jews, and the last shall be first, and the first shall be last."

Nephi, in his first book, says, that when they left Jerusalem, they brought with them the sacred writings of the Jews, from Moses to Isaiah; and in his book 2d, chapter 11: 17-19, he applies the 29th chapter of Isaiah directly to the Book of Mormon.

We have now concluded our brief examination of the evidences of the credibility of the Book of Mormon; and we put the question to the conscience of the reader, If, from the evidences adduced, there is not as great a probability that the Book of Mormon is a true book, as there is of the truth of the Bible? Set aside the bias of education, and the answer is, Yes. Its divine authenticity is demonstrated by a variety of surrounding circumstances: by the testimony of witnesses; by the fulfillment of its predictions; by miracles; by the predictions of the prophets; and the high tone of its morals, and the purity of its doctrine, commends it to every conscience in the sight of God. We close with an extract from 2d Nephi, 12: 1, 2.

"And now, behold, my brethren, I have spoken unto you, according as the spirit hath constrained me; wherefore, I know that they must surely come to pass. The things which shall be written out of the book shall be of great worth unto the children of men, and especially unto our seed, which is a remnant of the house of Israel. For it shall come to pass in that day, that the churches which are built up, and that unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the others shall say, I, I am the Lord's. And thus shall every one say that hath built up churches, and not unto the Lord, and they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, hearken unto us, and hear ye our precept; for behold there is no God to-day, for the Lord and the Redeemer hath done his work, and he hath given his power unto men. Behold, hearken ye unto my precept; if they shall say there is a miracle wrought, by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work. Yes, and there shall be many which shall say eat, drink, and be merry, for to-morrow we die; and it shall be well with us. And there shall also be many which shall say, eat, drink, and be merry; nevertheless, fear the Lord, he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this. And it do all these things, for to-morrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God. Yes, and there shall be many which shall teach after this manner, false and vain, and foolish doctrine, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrines, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men."

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord; wo, wo, be unto them, with the Lord God Almighty, for they shall be thrust down to hell."

FOLK, REC. CO., March 14, '57.

DEAR BROTHER CARSON:

I notice an article in your paper of the 12th inst., headed, "A Mis-statement Corrected," a portion of which I had been expecting for some weeks, as the Rev. Mr. Dryden informed me in my office of his intention, in having reference to a communication of mine in a previous number of your paper. So far as the 7th statement is concerned, I use here the words of the Rev. Mr. D., for I have been brothers Stuart and Shearman, who state to me, that they understood Mr. D. as he stated it himself, and as soon as Mr. D. informed me of the mistake, I expressed my regret for it was not intentional, and assured him that I would correct it at once; but he did not feel inclined to take my apology, and said he should correct it himself.

As to my not stating all his questions in the order in which he propounded them, I suppose brothers Stuart and Shearman might complain upon the same ground, for I did not mention their reply to his questions. I wonder the Rev. gentleman did not

complain of my not touching the evident spirit of ridicule which he exhibited while making his inquiries after truth, and which he acknowledged to, in my office, when I mentioned to him.

Again: the gentleman's memory, or mine, must be at fault when he says, "they failed to produce them"—the text of Scripture from Christ or Paul in favor of polygamy, for brother Shearman referred him to the promise of Christ contained in the 19th chapter of Matthew, 23rd verse, also, 10th chapter of Mark, 29, 30th verses which promise it would be impossible to fulfill, without involving the principle of polygamy. Now, if the Rev. Mr. D. will inform me how that promise could be made good without polygamy, and point me to a passage from the mouth of Christ, as much to the point, and against polygamy, I shall think he is entitled to keep the twenty dollars.

Yours in the Covenant,

S. G. HIGGINS.

News from China.

By the clipper ship *Hurricane*, which arrived here on Friday, fifty-three days from Hongkong, we are in receipt of the Hongkong *Press* to January 17th, and the *China Herald* to the 3d, being forty-five days later than previous arrivals.

OPERATIONS AT CANTON.

Our last dates were to the 3d of December. On the 4th, the British men of war *Esmeralda* and *Barraclough* opened on the French *Folly Fort*, which was quickly responded to. After a brisk action it was taken. The guns of the fort were then turned upon their former possessors, and a magazine within the city walls was blown up and two thousand Chinese dislodged from adjacent position. This fort, which was a compact and strong building, with granite walls twelve feet thick, mounting twenty-seven guns, was then mined. In each of seventeen miles a hundred pounds of powder was buried, and at the hour of noon the whole was exploded, leaving hardly one stone square upon another. The city was then annoyed with rockets which fired a block of buildings. The foreign factories, which had been deserted on the 15th November, were destroyed by incendiary on the 16th of the Chinese, on the night of the 15th, leaving none standing, except those of Wardley & Co.'s and Ersh & Judah's. These were subsequently destroyed by Chinese plunderers.

On the 31st of Dec. reached Victoria that the horde of Chinese pirates had taken the postal steamer *Thetis* and murdered the officers and passengers, eleven souls, in cold blood. The pirates took the vessel and endeavored to sink her, but the war steamer *Barraclough* retook her. All the bodies found on board were headless. This outrage created great excitement.

During the week ending January 10th, the Chinese made a plucky attempt to retake the Tactoon Forts, by means of a fleet of junks, but were repulsed with considerable loss.

The people of Hongkong are considerably alarmed for their own safety. The *Friend* of the 17th contains accounts of the inquiries held over those murdered on board the *Thetis*, which fastens convulsion on the part of a portion of her Chinese servants. One of these men was subsequently found selling poisoned bread in Hongkong. The bread was mixed with arsenic, and four hundred persons suffered, although none died, from the fact that each loaf contained an overdose.

The same from Canton give the details of the burning of the suburbs of that city by the British. Although intended only to clean out the suburbs, the fire spread, and the whole interior of the city was being consumed. The English lost three men, and five wounded.

On the 8th and 13th of Jan. engagements had taken place between the Imperialists and Insurgents, in which the latter were triumphant.

The far famed Middle Kingdom—would seem to have been leveled to the ground. Its demolition appears to have been completed with the overthrow of the Northern King; "it was blown up because there were some great guns in it."

ARRIVAL OF THE SONORA.

By the arrival of the steamer *Sonora*, on Tuesday afternoon we have dates from New York to Feb. 20th, and from New Orleans to Feb. 18th.

WAGON ROAD BILL.

The Senate passed the House Bill appropriating \$550,000 for the construction of a wagon-road from Fort Kearny, via the South Pass of the Rocky Mountains over the Great Salt Lake Valley, to the eastern boundary of the State of California, near Honey Lake, said road to connect with one from an extension of the road already authorized from Fort Ridgely to the aforesaid South Pass, and also for the construction of a wagon-road from El Paso, on the Rio Grande, to Fort Yuma, at the mouth of the Gila river; and further—for the construction of a wagon-road from Fort Defiance, in the Territory of New Mexico, to the Colorado river near the mouth of the Mohave river. These roads finished the establishment of a line of Telegraph will soon be commenced.

PRIVATE LAND CLAIMS BILL.

The Senate at Washington, on the 18th Feb., passed a bill to ascertain and settle private land claims in California.

DR. KANE.

Late news from Havana brings the sad intelligence that Dr. Kane, the Arctic discoverer, was dying with consumption.

SENATOR BRODERICK.

Senator Broderick was received with great honor on his arrival in New York, his native city. A salute of one hundred guns was fired from the Park, and both branches of the common council adopted resolutions welcoming him and placing the Governor's room at his disposal for the reception of his friends.

CORRUPTION IN CONGRESS.

The "Corruption Committee" of the House of Representatives reported, on the 29th of February, recommending the expulsion from the house of Messrs. Gilbert, Edwards and Matteson, members from the Empire State, and Welch, from Connecticut, and also the exclusion from the floor of the House of Mr. Simonton, the reporter for the New York Daily Times.

INCREASE OF ARMY OFFICERS' PAY.

An Act for the increase of pay of the officers of the army finally passed. It adds twenty dollars a month to the pay of officers, without distinction of rank, and increases the rations from twenty to thirty per cent. The inadequate pay of the officers, more than the great labors of service, have caused many of them within the last year to resign.

OCEAN TELEGRAPH.

The International Sub-Atlantic Telegraph bill has passed both houses. This line of telegraph will be put in operation on the 4th of July next, or as soon as possible thereafter. The cable is to be laid by the aid of ships-of-war to be furnished for that purpose by the Governments of Great Britain and the United States, and this Government is pledged to pay for the use of the telegraph, the sum of seventy thousand dollars a year. One argument in favor of this measure was that it was a contribution to commerce, and that our revenue is derived, and that as such it will save the Government some two millions a year in the payments which are made for increasing the expedition of the Atlantic mail steamers.

The examination of Col. Fabens and other alleged filibusters, is still progressing, having continued for nearly three weeks. An attempt was made by the defense to impeach President Pierce and his private Secretary, in the Kinney Expedition, by showing that he accepted a gratuitous grant of a large tract of land in the Moqui territory. A letter from Attorney General Cassingham totally denied the imputation on behalf of President, Sidney Webster, his Secretary, however, acknowledges the receipt of a certificate of stock, which was immediately returned.

THE FURNELL MURDER.

The inquisition into the Furnell murder was closed on the 14th of February after a session of fourteen days, during all which time New York was agitated by intense excitement. The jury returned a verdict against John J. Eckell and Mrs. Cunningham, as principals, and young Snodgrass as accessory. The case is now before the Grand Jury. It is said that some new and startling developments have been made before the jury, and that the Police are on the track of other suspected parties.

ANOTHER ATTEMPT.

A case of murder scarcely less atrocious than that of Burdell, occurred last week at Hingham, Mass., where Hosea G. Gardner, the postmaster of that town, died from poison, supposed to have been administered by his wife. Gardner had been sick for a long time, and the facts elicited on the inquisition show that the poison was administered before the death, and that the Police are on the track of other suspected parties.

Later from the South.

By the arrival of the *Sea Bird* we have dates from Los Angeles to March 7th, and from Santa Barbara to March 14th.

FROM LOS ANGELES.

QUIET RETURNED.—"Grim visaged war," says the *Star*, "has smoothed his wrinkled front," and our citizens have returned to the paths of peace. No more do we hear the stern alarms, no more the mustering of squadrons, the tread of armed men, or the rattle of musketry. No more does the courier speed swiftly through our streets, the bearer of important despatches, or the still more important intelligence that another robber had been captured and executed. All the 'victoria pump and circumstance of glorious war,' as well as the dull and wearisome duty of the night patrol, have passed away. We are left to quietude and peace.

All excitement has passed away; the feeling of personal security has again become established among us, and with its desire to cultivate the arts of peace. The Mechanics' Institute is well attended, and members are crowding the roll-list; the lecture-room is thronged with an attentive audience, and it is even in contemplation to add a Dramatic Association to the other sources of intellectual amusement and improvement which we now possess. So that our country, having 'conquered a peace,' are now settling down to the enjoyment of peaceful arts. So mote it be.

FROM SAN FRANCISCO.

Our esteemed correspondent in this city, has favored us with a communication this week, in which he gives a favorable report of matters and things in his locality. The weather is all that could be desired, and agricultural labor is progressing most favorably. Signs of abundant crops are everywhere observable, and no blight occurs to mar the reasonable hopes of man. The community is peaceable and contented, industriously attending to the duties of the farm, the orchard and the vineyard. The saw mills are busy making lumber, and the dairy gives forth its rich products to supply the wants of the inner man. To this source, are we in Los Angeles, indebted for the choice samples of these products which garnish and supply our tables. *Los Angeles Star*.

DISCOVERY OF GOLD IN SANTA BARBARA COUNTY.—The *San Francisco Herald* has a report in circulation to the effect that gold had been discovered in some portions of the county, but no positive information of the fact had been received. The gold is said to be in the hills of the Santa Barbara mountains, on the headwaters of the north branch of the San Buenaventura river, some forty or fifty miles in a northerly direction from this city, in close proximity to the gold mines worked in 1845-46, which were the first ever worked in this State. Some ignorant people think and say the first gold in Alta California was at Sutter's saw-mill in El Dorado county, but they are mistaken. The credit of the first gold mining in this State must belong to this county, for samples of the gold procured in the mines first worked, can be shown the incredulous by persons now residing in this city. We are bound to let our shine, notwithstanding this is called a 'new county.'

MILITARY.—Col. Beale has re-assumed the command at Fort Tejon, and Major Blake, First Dragoon, has been stationed at San Diego.

News from the Interior.

FROM ST. PAUL.—The *Courier* of the 14th instant says, that although they hear of no very large strikes among the miners about Shasta, they were never making better average wages than at present.

The roads have not as yet been completed, and has become tolerably good again. The trails leading to Weaverille, Eureka and Salmon are opened, and in good traveling condition.

The ladies were expecting to attend the opening ball at the Empire Hotel, dressed in calico. Immense quantities of peach blossoms are on the trees, giving promise of plenty of fruit the coming season. The weather is delightful, clear, warm and spring-like.

The struggle between Shasta and French Gulch were to start in a few days.

ROBBERY.—On Saturday the 7th inst. a Chinaman who had been dining near DeWitt's ranch, was coming into town with the avails of his labor, when he was met by two men who robbed him of all the dust and money which he had, amounting to one hundred and forty dollars. One of the men had a handkerchief over his face, to keep himself from being recognized. The robbers were armed with a large knife and pistol, and they threatened the poor fellow with instant death, if he made any resistance or noise. The man, however, was not yet so terrified, and even if he should be, under the ruling of our Courts, a Chinaman is not allowed to testify against a White man.—That is not right; they ought to have the right to testify. Without it, how can they preserve their property? or even their lives? *Pacific-American*.

ROBBERY.—Last Monday evening, while Mr. Joseph Willey was returning home from Lone City, he was stopped on the road by three men, two Mexicans and a Dutchman, who relieved him of his purse containing between \$700 or \$800. The robbery took place on the Lone Valley and Jackson Valley road, and only two or three miles from Lone City.

FIRE AT SAN ANTONIO.—A heavy stable and two valuable horses were destroyed by fire, at this place, on Friday last. Loss \$5,000.

A lady recently died in Actopan, Mexico, at the age of one hundred and thirty-nine years. During her lifetime there were more than seventy-five changes in her country.

MAN KILLED.—On the 4th inst. A. B. Mudge was stabbed and killed in an altercation by L. W. Chase near San Juan, Nevada county. Mudge had seduced Chase's wife—a young person not fifteen years old—and was living with her. Chase remonstrated with him, and this led to the difficulty. Chase was not arrested.

HAWAIIAN PRODUCE.—The Honolulu papers state that the price of the staple article of native consumption, kaho, is, at the present time, fifty per cent lower than it was at the same time last year. It is said that it was a contribution to commerce, and that our revenue is derived, and that as such it will save the Government some two millions a year in the payments which are made for increasing the expedition of the Atlantic mail steamers.

COMMERCIAL.

SATURDAY EVENING, March 14, 1857.
FLOUR AND MEAL.—100 sacks Domestic superfine, at \$11.50. 50 bbls sweet Eastern Corn Meal at \$2.50. Bran dull at \$3.50.
GRAIN.—150 bags Barley at 24c. Sales of 1275 bags Oats, in five parcels, at the annexed figures: 375 bags sold at 24c; 150 do at 24c; 75 do, choice seed, at 24c.
POTATOES.—1000 bags sold in five lots: 600 bags sold at 14c; 200 do and 100 do at 24c; 100 do at \$2.30.

PROVISIONS.—50 bbls Extra Clear Bacon at 17 1/2c. 20 cases Lard, 20-lb tins, at 20c. 35 firkins new choice Butter at 22c. 50 bags California White Beans at 5 1/2c. APPLES.—116 4-5 tins Fresh Apples sold at auction at \$5.87 1/2 @ \$5.75.

TEAS.—Sales of 1400 chests Young Hyson Tea 2-lb canisters, 400 do do and 850 do do, all at 50c; 200 do do at 47 1/2c; 100 do do at 55c; at auction, 110 lb chests inferior Black sold at 18 1/2c.

COFFEES.—50 bags Rio sold at 14 1/2c. SUGAR.—150 bbls Crushed sold at 18 1/2c; 40 do at 10c; 200 do at 20c, 30 days; 100 mats China at 15c; cash; 40,000 lb do, in two equal lots, and 200 mats do at 14c; 100,000 lb Manila at 11c.

CANDLES.—120 bbls sold at auction at 21 1/2c. BRANDY.—60 octaves New York Brandy, high proof, sold at 60c, cash.

WHISKY.—60 bbls American, 15 3/4 cent above proof, sold at 43 1/2c.

CLARET.—65 casks Marseilles Souffron sold at \$60; 800 casks do do at \$3.12 1/2 gal.

CHAMPAGNE.—50 baskets Heidsieck, damaged, sold at auction at \$14 1/2c.

CIDER.—50 boxes Carbonated Cider sold yesterday at \$4.50.

FAIR.—250 reams Manila Paper sold at auction at \$1.80.

OIL.—100 cases Plagnoli Olive sold at \$4.75.

MONDAY EVENING, March 16, 1857.
FLOUR AND MEAL.—The only transaction reported is one parcel of Genesee Extra, 800 sacks at \$13.12 jobbing sales of sweet Eastern Corn Meal at \$9 3/4 bbl.

GRAIN.—40 bags Barley sold at \$2.70. 150 bags Oats sold at 24c.

POTATOES.—800 bags sold in three lots: 150 bags at 22c; 50 do at 22 1/2c; 100 do ordinary at 2c.

BEANS.—25,000 lb California Bayas sold at 7c; 100 bags Mixed Beans at 5c.

PEAS.—50 cases Green Peas sold at \$8.

PORK.—100 lb bbls Clear sold at \$19.50; 25 bbls do at \$23.

TEAS.—Sales of 1000 boxes Green Tea, 1-lb caddies at 9c.

SUGAR.—325 mats Batavia, No. 17, at 15c; 500 bbls Eastern Crushed at 19c; 150 and 200 bbls do at 20c.

CANDLES.—300 boxes ordinary Adamantines sold at 21 1/2c.

CIGARS.—80 M Manila Cheroots, No. 2, at \$16.

BRANDY.—100 bbls New York Brandy, low proof, sold at 62c.

WHISKY.—50 bbls high proof sold at 45c.

GIN.—5 pipes New York manufactured at 60c.

SPIRITS.—30 bbls Cologne Spirits sold at 9c.

ALCOHOL.—10 bbls New York manufactured sold at 22c.

CLARET.—500 cases sold at \$3.25.

CIDER.—175 cases Bancroft's sold at \$3.75.

GLASSWARE.—400 dozen Soda Water Bottles at \$1.30.

TUESDAY EVENING, March 17.
FLOUR.—Nothing but jobbing sales at usual rates.

OATS.—170 sacks sold at 34c; 300 do 3 1/2c.

POTATOES.—700 sacks sold in lots at 24 1/2c.

LARD.—40 cases 10 and 20-lb tins, 23 1/2c; 75 kegs at 20 1/2c.

COFFEE.—43,000 lb Java, 18c; 50 bags Rio at 14 1/2c.

SUGAR.—30,000 lbs Batavia, No. 17, sold at 15c; 20,000 lbs Manila, sweated, 12c; 300 bbls Crushed, at 20c; 250 do do at 19 1/2c; 100 lb do do at 20c; 50 do do at 19 1/2c; 100 lb do do in No. Orleans, at 14 1/2c, cash.

RICE.—2000 mats China, No. 1, 7 1/2c.

TEA.—Sales of 1000 cases Green, 1-lb canisters, at 62c.

Sweatland's Adventure on Lake Erie.

The facts of the remarkable incident embodied in the following sketch, are derived from the Historical Collections of Ohio:—

It was a beautiful morning in September, 1817, and Solomon Sweatland, of Conneaut, on the Ohio shore of Lake Erie, had risen at the earliest dawn to enjoy his favorite amusement of hunting deer. This exciting sport he had been accustomed to follow in connection with a friend and neighbor, who, by the aid of dogs, would drive the deer in the lake, where Sweatland would pursue them in his canoe and shoot them without difficulty. On the present occasion he had left his cabin without his coat or waist coat, to listen for the baying of the dogs as they drove the deer. The welcome sound soon greeted his ears, and he was surprised to find that a noble buck had already taken the water, and was some little distance out in the lake. In the enthusiasm of the moment he threw his hat upon the beach, jumped into his canoe, and put off after the animal, with every nerve thrilling with intense interest in the pursuit. The wind, which had been blowing steadily from the south during the night, had now increased to a gale, but he was too intent upon securing the valuable prize which was breasting the waves in advance to heed the dictates of prudence. The race promised to be a long one, for the deer was a powerful animal, and was not to be easily beaten by a log canoe and a single paddle. A considerable distance from the land had been attained, and the canoe had already shipped a heavy sea before he overtook the deer, who turned and made for the shore. Upon tacking to pursue him, Sweatland was at once apprized of his danger by the fact that, with his utmost exertions, he not only made no progress in the desired direction, but, on the contrary, was drifting further out to sea. He had been observed in his outward progress by his neighbor, as well as by his own family, and as he disappeared from sight, considerable apprehension was felt for his safety.—The alarm was soon given in the neighborhood, and it was decided by those competent to judge that his return would be impossible, and unless help could be afforded him he was doomed to perish at sea. Actuated by those generous impulses which often induce men to risk their own lives to save those of others, three neighbors—Messrs. Gilbert, Cousins, and Belden—took a light boat and started in search of the wanderer. They met the deer returning, but could see nothing of their neighbor and friend. They made stretches off shore in the probable range of the fugitive, until they reached a distance of five or six miles from land, when, meeting with a heavy sea in which they deemed it impossible for a canoe to live, and seeing no signs of it on the vast expanse of waters, they reluctantly, and not without difficult and danger, returned to shore, and Sweatland was given up as lost. Meantime the object of their search was laboring at his paddle, in the vain hope that the wind would abate, or that aid might reach him from the shore. One or two schooners were in sight in the course of the day, but notwithstanding he made every effort to attract the attention of their crews, he failed to do so. For a long time the shore continued in sight, and as he traced its dim and fast-receding outline, and recognized the spot where stood his cabin, within whose precincts were the cherished objects of his affections, now doubly dear from the prospect of losing them forever, he felt that the last tie which united him in companionship with the world was about to be dissolved, and the fellow, with all its busy interests, forever hidden from his sight. Fortunately he possessed a cool head and a stout heart, which, united to a considerable share of physical strength and power of endurance, eminently fitted him for any emergency.—He was a good sailor, and his experience taught him that "while there was life there was hope." That experience taught him also, as the outline of the far-off shore disappeared from his sight, that his only expedient was to endeavor to reach the Canada shore, a distance of fifty miles. It was now blowing a gale, and the sea was evidently increasing, so that it required the most incredible exertion on his part to trim his un-couth vessel to the waves. He was obliged to stand erect, and move cautiously from one end to the other, well aware that one lost stroke of the paddle, or a tottering movement, would bring his voyage to a sudden termination. Much of his attention was likewise required in bailing out the canoe, which he managed to do with one of his shoes, a substantial pair of dog-gies. Hitherto he had been blessed with the light of day, but to add to his distress, night was fast approaching, when he could only depend upon a kind Providence to guide him over the dark waste of waters. The sky, too, began to be overcast, and an occasional star which glistened through the haze was all the light afforded him through that long and fearful night. Wet to the skin by the constant dashing spray; part of the time in water half way up to his knees; so cold that his blood seemed chilled in his veins, and almost famished with hunger, he felt that death was preferable to such long-continued suffering, and nothing but the thought of his family sustained him in his exertions to keep his boat trimmed and headed for the land. When morning dawned the outline of the Canada shore greeted his eyes, and he found he had made land in the vicinity of Long Point. Here he met with another difficulty, in an adverse wind and heavy break-

ers, but the same hand which had sustained him thus far guided him in this emergency, and after thirty hours of unremitting and incredible exertions, he succeeded in landing in safety. What his emotions were on again treading the "green and solid earth," we shall not attempt to inquire; but his trials were not yet ended. He found himself, faint with hunger, and exhausted with fatigue, at the distance of forty miles from any human habitation, while the country that intervened was a desert, filled with marshes and tangled thickets, from which nothing could be obtained to supply his wants. These difficulties, together with the reduced state of his strength, made his progress toward the settlement slow and toilsome. On his way he found a quantity of goods which had been thrown ashore from the wreck of some vessel, which, although they afforded him no immediate relief, were afterward of material service. After a long and weary march through the wilderness he arrived at length at the settlement, where he was received and treated with great kindness and hospitality by the people.

When his strength was sufficiently recruited, he procured a boat and went in search of his goods. These he found and brought off. He then started overland for Buffalo, where he disposed of part of his treasure, and with the proceeds furnished himself with a complete outfit, and finding the Traveler, Capt. Charles Brown, from Conneaut, in the harbor, he engaged passage on board of her. The captain and crew had heard of his disappearance, and looked upon him as one risen from the grave. His story was so astonishing as scarcely to be credible, but as he was there in person to verify it, it could not be doubted. Within a day or two he was on his way to join his family, who, he was informed by the captain, had given him up for dead, and were wrapped in the deepest despair. His feelings can be easily imagined as he approached the vicinity of that home which he had never expected again to behold.

When the packet arrived opposite the house, the crew gave three long, loud, and hearty cheers, and fired guns from the deck in token of joy, which led his family to anticipate his return. On landing, he found that his funeral sermon had been preached, and had the rare privilege of seeing his own widow clothed in the habiliments of deep mourning.

The Bottomless Pit in the Mammoth Cave of Kentucky is suspected by many to run through the whole diameter of the earth. The branch terminates in it, and the explorer suddenly finds himself brought upon its brink, standing upon a projecting platform, surrounded on three sides by darkness and terror, a gulf on the right and a gulf on the left, and before him what seems an interminable void. He looks aloft, but no eye has yet reached the top of the great overarching dome; nothing is there seen but the flashing of the water dropping from above, smiling as it shoots by in the unwonted gleam of the lamp. He looks below, and nothing there meets his glance but dark, ness as thick as lamplack, but he hears a wild, mournful melody of water, and the wailing of the brook for the green and the sunny channel left in the upper world never more to be revisited. Down goes a rock, tumbled over the cliff by the guide, who is of the opinion that folks come here to see and hear, not to muse and be melancholy. There it goes—crash! it strikes again; once more and again, still falling.—Will it never stop? One's hair begins to bristle as he hears the sound repeated, growing less and less until the ear can follow it no longer.—Certainly if the pit of Frederick shall be eleven thousand feet deep, the Bottomless Pit of the Mammoth Cave must be its equal.

A LONG SLEEP.—Old Stow, in his veracious "Chronicle," relates one of the most remarkable instances of sleep on record. His statement is that: "On the 27th of April, 1546, being the Tuesday in Easter week, W. Foxley, potmaker for the mint in the tower of London, fell asleep, and continued sleeping, and could not be awakened with pricking, cramping, or otherwise burning whatsoever, till the first day of the next Terme, which was full 14 days and 15 nights, for that Easter terme beginneth not afore 17 days after Easter. The cause of his thus sleeping could not be known, though the same diligent search for by the King's physicians and other learned men, yea the King himself examined ye said W. Foxley, who was in all points found at his wakening to be as if he had slept but one night, and lived 40 years after, to witte, till the yeere of Christ, 1587."

ONCE IN A HUNDRED YEARS.—The transit of Venus will take place in 1861, when the planets will pass directly between the earth and the sun, during the day, and the darkness caused by it will make lights necessary in the houses. The transit only occurs once in a century, and on the last occasion the British government fitted out an expedition to the South Pacific Ocean, for the purpose of observing it from several points simultaneously, for astronomical purposes.

"NEIGHBOR JONES," said a rigid church member, "I have been informed that you often drive your team, and even go a-fishing or a-hunting on the Sabbath." "It is true," replied Jones, "but on those occasions, I always whistle psalm tunes."

"Irish" Potatoes.

Why is the term "Irish" applied to the potato, which is notoriously a "Native American?" I do not recollect ever to have seen the question answered, but it is probably owing to the manner of its introduction into this part of America. To get at the whole story, we must go back some two hundred years, and turn to the history of England.

Ireland was subjugated to the English throne by Elizabeth, but the more difficult task of elevating the inhabitants from the degradation of semi-barbarism, and reconciling them to the restraints of law and habits of industry, devolved upon the "Virgin Queen's" successor, James the first. Though this Scotch successor compared poorly as a sovereign with Elizabeth, still his policy towards Ireland was wise and successful. Immense portions of the North of Ireland had become forfeited to the crown, and in order to introduce the arts of civilization and prosperity, a company was formed in London for the purpose of planting colonies on the crown lands of Ireland. Among the colonies sent out, was one of Scotch Presbyterians, who were regared with especial favor by James.—They settled near the town Londonderry, and by their frugality, enterprise and industry, they soon surrounded themselves with all the blessings and comforts of prosperity and thrift.—But under Charles the first, and afterwards under James the second, Roman Catholicism gained the ascendancy, and it was with the utmost difficulty that Protestants held a foothold in Ireland. The siege of Londonderry had hardly a parallel in history. After the overthrow of the Roman Catholic power by William of Orange, the descendants of the Scotch colonists almost unanimously determined not to remain where they had suffered so much, and abandoning Ireland they set sail in five ships for America.

On the 14th of October, 1718, one hundred families of them located in Boston. Seventy other families landed at Casco, on the coast of Maine. Though a township was granted to the emigrants by the General Court of Massachusetts, by whom the character of the emigrants was probably understood, still the colonists generally knew no difference between these and others from Ireland, and called them all "Irish," an epithet which was particularly odious to these emigrants. They finally selected as the location of their grant a township above Haverhill, now within the limits of New Hampshire, then known as Nutfield, but which the emigrants changed to Londonderry, after the name of the place where many of them had suffered all the horrors of a most terrible siege. It was these Scotch Irish emigrants who introduced the cultivation of potatoes into this country, and from them probably obtained the prefix "Irish." The first potatoes ever cultivated there were planted in the garden of Nathaniel Walker, in Andover, Massachusetts.—*New England Farmer.*

"It has been my lot," said Sir Rodrick Murchison, in speaking at the late meeting of the Printers' Pension Society, of the acquirements and merits of compositors and readers, "to give more trouble to the printer than most contemporary writers, and I have always admired the address, ability, and tact of the working men, who, if patience be a heavenly virtue, ought never to have had the name applied to them that is in common use. It is to an author like myself that the term might in common honesty be applied of 'printer's devil.' I entertain the same regard for the man who works the types, and the reader who supervises the proofs, as I do for the short hand writer who renders my crude speech into good and easy English—a gratitude, I say which is seldom expressed by the very numerous public orators who owe the debt."

GERMAN METHOD OF MAKING FLOWERS GROW IN THE WINTER.—We saw off such a branch of any shrub as will answer our purpose, and then lay it for an hour or two in a running stream, if we can find one. The object of this is to get the ice from the bark, and soften the buds. It is afterwards carried into our warm rooms and fixed upright in a wooden box or tub containing water. Fresh burnt lime is then added to the water and added, with which a small quantity of vitriol is mixed to prevent its putrifying. In the course of some hours the blossoms begin to make their appearance, and afterwards the leaves. If more lime be added, the process is quickened, while if it be not used at all, the process is retarded, and the leaves appear before the blossom.

HIFALUTIN.—An eccentric individual, standing upon a bridge, and gazing upon a youth angling below, gives vent to his feelings in the following inquiry: "Adolescence, what art thou doing? Art thou endeavoring to entice the finny tribe to engulf into their denticle-mouths a barbed hook, upon whose point thou has fixed a dainty allurement?" "No, sir," said the boy, "I'm fishing."

INTERCOURSE WITH CHILDREN.—The most essential point in our intercourse with children is to be perfectly true to ourselves. Every other interest ought to be sacrificed to that of truth. When we in any way deceive a child, we not only show him a pernicious example—we also lose our influence over him forever.

Oliver Cromwell.

Among many curious anecdotes which White-lock relates respecting Cromwell, the following is not of the least characteristic: Oliver, it was well known, appeared to favor the fanatics of that day, but he did not like to be taken liberties with. "There was," says White-lock; "a secret expedition about to sail, and one of those fanatic preachers waited upon Oliver and wished an audience, which was granted; and when before Oliver he stated that the Lord wished to know where the secret expedition was going? Oliver answered: 'the Lord shall know, and thee shall go with it; and he rang the bell and ordered him on board the fleet.'"

Being afraid of cabals from the expelled family, he thought it dangerous to permit persons, particularly noblemen, to leave the kingdom without leave. A young nobleman in the interest of Charles II. came to pay his respects to the protector, and solicit leave of absence from the country. Cromwell immediately granted the request, but said: "Well, let me see you soon again, but don't see Charles Stuart."

"I will not, upon my honor," replied the peer. The nobleman soon returned, and coming to pay his duty to the protector, Cromwell snatched his hat out of his hands, and with a pen-knife he cut open the lining, and from the inside took out several letters and papers directed to the friends of Charles.

"Oh, shame," cried Oliver, "is this the way the English nobles keep their honor? Did you not promise not to see Charles Stuart?" "I did not see him," answered the nobleman. "Then," said Cromwell, "who put out the candle, you or Charles?" Oliver had cunningly contrived to put a spy of his own into the peer's service, who discovered that at the interview the king first put out the lights.

THE GOOD OLD TIMES.—During the witchcraft times the English burned about thirty thousand women, who were generally poor and retired females that had nobody to aid or defend them. The form of trial was generally simple and efficacious. The victims were bound head and foot, and thrown into deep water.—If they floated they were adjudged guilty of possessing "evil magic power," and were taken out and burned at the stake "while the neighbors did sing psalms." If the accused sank and perished, they were declared to be innocent and "it was a great pity they were drowned."

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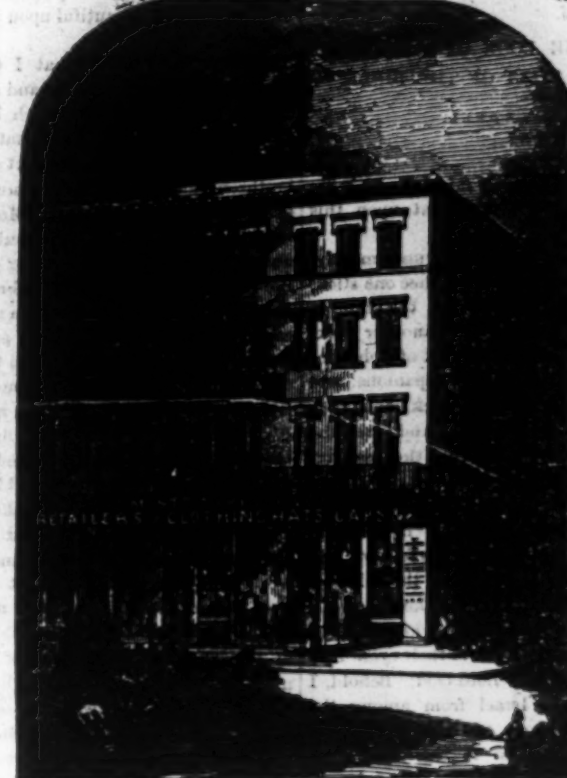
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